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INTERNATIONAL BIBLE STUDY.

October 8, 1882.——*Mark* X. 17-31.

For comment see last Guardian.

October 15, 1882.——*Mark* X. 32-45.

It became evident that Jesus was actually going up to Jerusalem where the people had lately sought to stone him, and where the authorities were so embittered against him. The apostles were perhaps a little excited, when they perceived this. They had stopped at some place by the way, and suddenly became aware that Jesus was not with them; he had gone on alone, without saying any thing to them. They hastened after him, with great surprise depicted on their countenances. They knew not how to explain his conduct. There is a hymn which says,

The Saviour, what a noble flame
Was kindled in his breast
When, hasting to Jerusalem,
He marched before the rest.
Good will to man and love to God
His every thought engross;
He longs to be baptized with blood,
He pants to reach the cross.

The shepherd goeth before his sheep. "As they followed, they were afraid." In due time they learned that there is entire safety in following Christ; danger in every other path. He took the twelve apart and told them in the simplest and most explicit language what was to take place in Jerusalem; "The Son of Man shall be delivered unto the chief-priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him and shall scourge him, and shall spit upon him and shall kill him; and the third day he shall rise again." He could not possibly have stated the thing more unmistakeably; and yet they mistook. They had sometimes erred by understanding him literally; now, by understanding him figuratively. The Lord prepares his people for the scenes into which they are to be introduced; if they walk in the Spirit, they will receive the necessary intimations, and not be taken by surprise.

James and John, the sons of Zebedee, came to Jesus, saying, Master, we would that thou should'st do for us whatsoever we shall desire. From the fuller account in Matthew, we understand that the mother of these two disciples took the initiative. Her thoughts were about the kingdom which Jesus would establish in Jerusalem. He was about, at last, to take unto him his great power and reign; even if he underwent some humiliations first, he would arise from that temporary catastrophe clothed with irresistible power, and sit upon the Messianic throne. There was no time to be lost in getting him to promise that her two sons should have the highest posts in the government. Peter might be speaking to him in his own interests if they delayed making their application. The mother undertook to present the petition. She wanted Jesus to promise beforehand to grant her request, without hearing it. She presumed very much upon the amiability of the Master, in asking such a thing. But he insisted on knowing what they wanted. They wanted to sit the one at his right hand, the other at his left, in his glory. "Ye know not what ye ask," he said to them. That place of honour could only be reached by a pathway of self-crucifixion. It would not do for any one to sit at the right hand of Jesus, in whom there was any self-seeking or self-complacency.

"Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said, we can."

How promptly they reply. It seems strange to us that they should have spoken so confidently. But are there not probably many among us who profess to be entirely the Lord's, and really think that they know his full salvation, who, if led into some crucial position, would beat a rapid retreat?

"Ye shall indeed drink of the cup that I shall drink of; and with the baptism that I am baptized withal shall ye be baptized." Glorious words. Though the disciples forsook him in the trying hour, and stood aloof when he was made as the offscouring of all things, Christ knew how, by the Pentecostal Spirit, to bring them into a frame of mind corresponding to his own, and enable them to pass triumphantly through all the opprobrium to which they were subjected If we suffer with him we shall reign with him. They attained to a faith that nothing in the way of persecution or reproach could vanquish. How is it with us? Has Christ's own cup reached our lips? Have we been baptized into his death? Or do we employ our ingenuity in finding excuses for declining that cup, that baptism? Paul gloried in the cross, because by it he was crucified unto the world and the world to him.

Jesus told them that the honour they were seeking, would be accorded to those for whom it was prepared of his Father. Their petition was an anachronism. The Lord leads his people step by step. Sufficient for the day is the evil thereof. What they now wanted was grace to follow Jesus from Gethsemane to Calvary.

When the ten heard of this they were much displeased naturally, for it was an attempt to steal a march upon them. Jesus called them all and said:

"Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you."

Accounted to rule. Only in a limited sense do they rule. They secure external obedience, but have no control over the heart. But there can be no complete control of men until their hearts are secured. Napoleon, the greatest of earth's monarchs, himself acknowledged this broad line of difference between earthly Governments and the Kingdom of the Messiah. Jesus tells the apostles that they are to discard the ideas derived from earthly Governments. The kingdom of heaven is within. The law of love must be written in their hearts, leading them to sacrifice themselves willingly for others. "Whosoever will be great among you, shall be your minister; and whosoever of you shall be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

WEEKLY REVIEW.

—The Salvation Army are still the great subject of conversation and enquiry in Bombay, and our readers doubtless expect that we should chronicle their movements and fortunes here, though we can only do it concisely. They put up their tent on the assigned spot on the Esplanade near the Crawford Market last Saturday, and have since then held meetings daily, two in the tent and one in the Hindee theatre, Grant Road. These meetings are attended as no evangelistic meetings were ever before attended in Bombay, to the best of our knowledge. Thousands of Natives crowd to them and constitute by far the largest part of the audiences, looking and listening from beginning to end with all the interest that could be desired. The band consists of a drum, a cornet and some tambourines. The hyms that are sung are mostly in Hindustani, sung to animated and stirring tunes. Some of these catch the a s of the people surprisingly, and already multitudes, in all parts of Bombay, may be heard repeating fragments of them. The Gospel is faithfully, simply. and lovingly set forth in these meetings, Earnest efforts are made to induce the hearers to recognise their need of the salvation of Christ, and to test the invitations and promises of the Gospel, by coming forward as seekers to be prayed with and instructed. The speakers freely relate their own experience, tell what they once were and how through simple reception of Christ they found pardon, peace and joy, and by abiding in faith, obtained power to keep from sin. We have long been aware, and have often remarked, that the people of this country very naturally fall into the idea that missionaries claim to speak to them from a superior position, looking down upon them as very great sinners, very ignorant and the like. Quite unwittingly the missionary produces this effect. We have long felt that this is one of the chief difficulties he has to encounter. Their pride is wounded, and they interpret his words, meant to convey the simple truth of man's sinfulness and need, as dictated by pride and disdain.

When the missionary becomes aware of this, he feels it necessary to guard in every way against this impression, and show them that he is not influenced, as they suppose, by a caste feeling or the feeling of his own superiority. It seems to us that the Salvationists are less likely than others to encounter this feeling. The fact that they wear a native dress, may help in this direction. The fact that they make collections in all their meetings, and cheerfully receive the *pice* contributed by the poorer Natives, will also help to guard against the impression spoken of.

—ENCOURAGED by various tokens to believe that the authorities had any thing but a kindly feeling toward the Salvation Army, it is not surprising that some ardent spirits among the Mussulmans should have flattered themselves that they would be allowed to assist Government in checking them. Some Moolvis made themselves conspicuous at this juncture, by haranguing their co-religionists on the Esplanade. It pleased them to have their meetings at the identical spot where the Salvation Army had been holding their meetings, and where their tent has been erected. A friend of ours met one of these preachers going through the streets with a following of 60 or 70 persons, to constitute the nucleus of his audience on the Esplanade. On Sunday last a Moolvi harangued a large audience just beside the Salvation Army tent. This was before sundown, and the Salvationists were to have their meeting at 8 o'clock. One may form some idea of the nature of the harangue by the result. As soon as the Moolvi had brought his discourse to a close, the great body of his audience moved upon the tent and went to work to destroy it. There were a dozen Native Policemen there who watched the proceedings with more or less interest, no one of them interfering. The European Police were made aware of what was going on, and one or more of them appeared in time to hinder the destruction of the tent. One man was arrested in the act of cutting the canvas. A number of chairs were broken. Word was sent to the Salvationists and they were entreated not to go to the spot. However, at the appointed hour, they were there and had their meeting in the midst of the debris, and a very satisfactory meeting it was. There was a large audience and excellent order throughout the two hours that the meeting lasted. The next day Sir Frank Souter sent for the Moolvi and after giving him a tremendous sermon (shall we call it) sent for the man's baggage and packed him off *ek dum* to Delhi, accompanied for a portion of the distance by a Policeman. Very likely the man was made to see that if dealt with in process of law, it would go harder with him. But after all, who is responsible for the conduct of the Mahomedans and their leaders? Those who allowed them to think that it was in their power to cause Christian preachers to be shackled with disabilities, whenever they saw fit to exhibit discontent.

—THIS is really the principle involved in this matter. The Madomedans are to be allowed to believe that they may at any time cause the authorities to put restrictions upon Christian teachers, by simply exhibiting discontent. One would think that Government would be the first to perceive how dangerous such a concession would be. The very persons whose mistaken zeal and fiery temper need most to be discountenanced, are allowed to dictate to the authorities, and cause them to withdraw their protection from innocent and well-disposed persons. Here is an element of danger that needs to be carefully guarded against. This is the reason why so many, not only in Bombay, but in all parts of India, are filled with indignation because of the way in which the Salvationists have been treated.

—WE wish our readers to understand however that the Salvationists are not lifting a finger to induce others to get up indignation meetings or engage in protests. They are all very happy and very thankful for the course that things have taken. They could not hvae anticipated any thing better than the meetings which they are now holding on the edges of the native town. No one that sees them would dream that they had any grievance. They speak with great thankfulness of the kind attention shown by the Police during their confinement. Only they would like the opportunity, not yet conceded them, of showing the Police how perfectly safe it is for Christians to go through the streets of Bombay in procession singing, and even with instrumental music.

—THE Rev R. A. Hume writes temperately yet forcibly and ably in the *Bombay Gazette* in reply to charges sometimes brought against missionary work of being a failure, and missionary teaching of being narrow. The objections brought against missionaries often militate against each other. They are ridiculed for imagining that they can make any impression whatever upon such systems as are indigenous in India and have the hoar of ages upon them ; and then again they are flouted because they do not accomplish more. Wisdom is justified of her children.

—PROFESSOR Newcomb of Washington thinks that the effect of the earth's collision with a comet would be terrific beyond description. Other scientists have expressed the opinion that one globe might pass through the tail of a comet and no one be inconvenienced by it. Some of us have the pleasure of knowing that comets, as well as planets, are guided

—WE have received several communications regarding the attitude of the authorities towards the Salvationist party, all up to concert pitch as regards indignation. One of these from a clergyman in the north of India will be found in our Correspondence colums. Another correspondent is of opinion that the secret strings governing the movement have been pulled by the ecclesiastical establishment. We are persuaded that this is not the case. We are assured that the Bishop of Bombay does not approve of the harsh measures adopted towards the Salvationists.

—THE Record of Sept. 15th has a long letter from Dean Close on "the Army self-named Salvation" breathing a most denunciatory tone.

"Few seem to me to consider the real aspect of this uprisen monstrous machine, laden with mischief to the cause of sound religion, Gospel truth, and humble, holy walking with God. Dazzled by the boldness of the measure, and the exaggerated report of its moral successes, they fix their eyes on reclaimed drunkards and low-lived profligates, of whose reformation it boasts, and will not listen to the protests against its unsound teachings, its corruption of Christian duties, and its manifest tendency towards even gross immorality."

We are sorry this good man should have allowed himself to be carried away by prejudice. One would think that he would have felt the necessity of making himself personally acquainted with that about which he writes so defamingly, by attending some of the meetings and hearing and seeing for himself. His impressions are received from second-hand information, and he only knows the War-Cry by what others have told him about it. Very likely he would admit that there are some grievous scandals in the Church of England, that many of the clergy are not converted men, that many are doing their best to Romanize it, that sales are made by auction of the right to present a minister to a living, that rates are sometimes still levied on Nonconformists, &c.; yet he is persuaded that notwithstanding these fearful abuses, there is much that is truly good in that Church. If he can retain his confidence in the Establishment, notwithstanding these most unscriptural features, why should he shut his eyes to the admirable work achieved by the Salvation Army because of certain features that do not accord with his ideas, and which may even be without Scriptural warrant ?

—How many people are converted to Christianity, in all the world, every year ? Three millions ? Our readers will exclaim that this is an extravagant estimate, and will doubt if even one million are won. Well, it appears from BOEHM AND WAGNER'S new edition of their work on the world's population, that this has increased by 38 millions in about ten years. So that for the Gospel to keep up with the increase of the world's population, it would need to win about four millions annually. The majority of Christians seem to think that the force of circumstances is going to bring about the conversion of the world, and that it is enough if they look on and feebly thank God. The Church of Christ must become aggressive to an extent little dreamed of at present.

—ON the 26th ult. at the Ambroli Mission Church the Rev. Gunpatrao Raghoonath Navalkar was ordained as a missionary of the Free Church of Scotland, by direction of the Presbytery. The Rev. R. Stothert presided and laid hands upon the Candidate, the Rev. B. Blake reading the Confession of Faith, the Rev. N. Sheshadri addressing the Candidate and the Rev. D. Nouroji the congregation. Mr. Navalkar will continue to occupy the station of Alibag in the Concan.

—WE are glad to report the continued very good attendance of Europeans and Natives at the lectures of Mr. Ram Chunder Bose.

He spoke on Sunday on "Our Moral Wants" and on Wednesday on "The Power of God." After the Lecture on Wednesday evening, an opportunity was given for those who wished to ask questions, and several persons availed themselves of this opportunity. Their objections had no particular reference to Christianity, but were rather against the foundation of all religion. Some seemed to think that the existence of moral evil militated against the character of God, and some seemed to deny the existence of moral evil. The announcement of additional lectures will be found in another column.

—WE could scarcely believe our eyes when we read in yesterday morning's papers the telegram announcing that the British troops

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in Cairo were to parade on Thursday for the purpose of saluting the 'Holy Carpet' previous to its leaving for Mecca. Some of our Bombay readers may remember the gorgeous *chuddur* exhibited here some years ago, prepared by the late Gaikward to be forwarded to Mecca to be placed, if we remember rightly, over the tomb of Mahomet. This sacred carpet forwarded annually from Egypt is a symbolic expression of the devotion of the people to the Mahometan religion. And now the British troops in Cairo are to be made to parade in the presence of the population of that city, and salute this carpet Sir Garnet Wolsely in ordering this measure, is really ordering his army to engage in a gigantic lie, and try to make the Egyptians believe that the English have a great reverence for Mahomed and his religion. The Egyptian soldiers are found wearing as a sacred amulet, copies of the *jehad* proclaimed by Arabi Pasha, in which all Mussalmans are urged to show this devotion to their religion by exterminating the Feringhees. What now about the soldiers of H. M.'s army who are sincere followers of the Lord Jesus? They are of course expected to take part in an act against which the deepest feelings of their nature revolt. Will they do it? We stand aghast at this measure, and in view of it are led to doubt if our difficulties are at an end in Egypt. God is a God of truth and nothing can be more offensive to him than these religious lies practised for political ends.

—EXCERPT of letter from Manila 6th September 1882.

"I must not forget to tell you about the cholera which has been threatening Manila for some time. Travelling slowly north from Borneo, it got a footing in the Philippines to the south of this, two or three months ago: After clearing off 10,000 souls in one district, it broke out in Manila within the past fortnight, and they say that 12,000 people have already died. The epidemic is now spreading to the surrounding provinces, where it is playing awful havoc, in consequence of the people not having the means of warding off its attack. The Natives are the chief victims, though numbers of Spaniards have died. The Chinamen appear to suffer less severely than the Indians. It is very melancholy to see the sick and dead carried along in such numbers.

* * * * *

The English have neither Church nor Clergymen here.

THE following resolution was adopted by the Quarterly Conference of the Methodist Episcopal Church, Bombay, by a rising vote:—

"That this Conference have heard with pleasure of the arrival in this city of the Indian detachment of the Salvation Army, and do hereby express their sincere sympathy for Major Tucker and his colleagues, in the difficulties they have had to contend with and the disabilities placed upon them in beginning their compaign in Bombay.

"That in the opinion of this Conference the attitude and action taken by the authorities against these brethren in the Lord have been unwarrantably harsh and an unjustifiable interference with the rights and liberties of H. M. the Queen Empress' Christian subjects.

That a copy of this resolution be forwarded to the Head Qrs. of the Salvation Army in India, and published in the *Bombay Guardian* and *Indian Witness*.

Signed by,

D. O. Fox, Chairman; Geo. Bowen; J. A. Northrup; A. Gilruth; W. Stephens; W. Boyd; W. Bedford; J. Christopher; A. H. Durant Price; L. E. Firth; J. W. Fido; J. Head; J. N. Hawkins; J. Penny; G. Pereira; C. Sharman; R. Sharman; W. Wright, (Secretary.)

NOTICES OF BOOKS AND REPORTS.

"ELEMENTS of Astronomy." *Jyoti-Shastrachi Mooltutwe.* By Rev. H. J. Bruce, of the Am. Mission, Satara. 212 pp. 8 vo. This book has been prepared at the request of the Mission with the care and research and scrupulous attention of the author, and is a valuable addition to the Marathi school repertory of our time. It has been very handsomely printed and is profusely illustrated. The more recent observations and conclusions of astronomers are embodied in this work. The author acknowledges his indebtedness to the Rev. Cassumbhai Mahomedji for valuable assistance in preparing it. The Director of Public Instruction has facilitated the publication of it by subscribing for 500 copies.

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SATURDAY, OCTOBER 7, 1882.

SELF-SUPPORTING MISSIONS IN INDIA.

"TEN years of Self-Supporting Missions in India, by Wm. Taylor," 1882, 484 pp. In this book Mr. Taylor treats of Mission Work in general, cursorily, and of the Missions established by him in India and South America, copiously. Mr. Taylor finds three leading principles embodied in the different modes of prosecuting missionary work in foreign lands. 1. The pioneer principle, represented by men who, at their own cost, without any gaurantee of compensation, open up new resources and new industries. 2. The principle expressed in the words that "they who preach the Gospel should live of the Gospel" they preach. The labourer is paid by the people who get the benefit of his labours. 3. He calls this a charity principle; they that have the Gospel, send it, at their own expense, to those who have it not. Mr. T. considers that all the missionary societies are based on this heaven-born principle, number 3. He bears willing testimony to the value of their labours, especially in preparing the way of the Lord. "What about missionaries? Are they objects of charity?" In reply to this question he says:

No, not because they are missionaries. An effective missionary is as much a producer as if he labored in a self-supporting field. He is a messenger sent and supported by a charity institution, to carry the gospel tidings to objects of charity who are not able to support the gospel messenger, and pay the expenses involved by gospel work among them.

The missionary, however, being the representative of a great institution which has a great reputation to sustain, must secure and maintain a social standing in keeping with the institution he represents, rather than that of the mass of the people whom he is sent to serve; and becoming, too, the disbursing agent of large sums of money to his native ministers and *employes*, in their variety, he is in more danger of becoming master instead of servant, than the minister who depends on the people he serves for his support.

Mr. Taylor claims that there may be a healthy harmonious relationship of the two methods of missionary work. Mr. Taylor has been for some years engaged, directly or indirectly, in opening up new fields in India and South America, in finding men fitted and willing to man these posts, relying on the resources created by their labours, and in sending them forward. He is continually moving to and fro among the churches, familiarizing people with his peculiar method, and, not unnaturally people begin to argue that it is not necessary to continue the large missionary contributions for the support of those who are sent out by the Missionary Societies. So far as this feeling obtains, it will affect the revenue of these Societies, and it is not perhaps surprising that those who are connected with these Societies should look askance at Mr. Taylor and deprecate the course he is pursuing. But he has constantly insisted, as he emphatically does in this volume, that missionaries who are labouring exclusively among the heathen and unconverted, cannot expect to be supported by the latter, and need to be maintained, with all their machinery, by Christians at home. Mr. Taylor has a delicate and difficult work upon his hands, to advocate to the best of his ability his self-sustaining Missions, and to conserve the interest of the public in the work superintended by the Missionary Societies. Mr. Taylor is evidently persuaded that his self-sustaining Missions have been a success, and that this success demonstrates the excellence of the principle upon which they are founded. The principle is this, that churches gathered from Europeans and Eurasians resident in India, (for instance,) may be trained to sustain and prosecute the work of the Gospel among the heathen around them. Well, every thing depends upon the standard of piety that obtains in these churches. We have heard the remark made by a well-informed Christian, that the contributions of the churches connected with the S. India Conference exceed those made by any body of Christians at home, being (last year) at the rate of about Rs. 75 for each church-member. But the question is, what does this money go for? The largest part of it has been expended in Church buildings. Lay upon an infant church, just struggling into existence, the obligation not only to support the pastor in such style as its well-to-do members live in, but also to build a place of worship large enough to accomodate the church in its maturity, and it will be seen at once that the pecuniary means of prosecuting missions among the heathen will not be forthcoming. During these early years the church will be forming its habits and consolidating its character, and it may well be feared that when these initial burdens are diminished, Christians will think more about the education of their own children than about entering into direct missionary work. Mr. Taylor appears to be tolerably satisfied with the success of the S. India Conference. In some respects it has certainly had a remarkable success. It has close upon fifty pastorates scattered all over the three Presidencies. But how far it has given evidence that it is an appropriate agency for spreading the Gospel among the Natives, has not yet been demonstrated. There are some, we believe, who think that the principle No. 2 might be modified, so as to allow of appropriations from America exclusively for Native work. Others are strongly opposed to any such modification, and cling to the

belief that Mr. Taylor's principle, pure and simple, is all that is needed, provided the pastors and people are thoroughly consecrated, and willing to make any personal sacrifice that the heathen may be won. Just at this moment the Salvation Army are coming on the scene, and it looks as though they might be used of the Lord to demonstrate some truths that have not been recognized. They have come to labour specially among the heathen ; they get large audiences of these, morning and evening, in-doors and in a tent, and they are actually looking to the Natives to furnish the sinews of war. At all their meetings they make collections, and the Natives freely give to them.

There is much in Mr. Taylor's new book that is interesting and impressive, though more so to people in America than to people in India. The chapter on Mr. Taylor's own preparations for the work in which he is engaged, is delightful reading. We make the following extract from this chapter, simply remarking that signs are for those who believe not, and that the testimony of the stricken man may have had to do with Mr. Shilling's conversion.

I was next, in March, 1848, stationed in Baltimore city, as junior of C. B. Tippett and John S. Martin. We had three churches, (Exeter-street, Monument-street, and Harford Avenue,) and an aggregate membership of 1,800.

Soon after I arrived I commenced open-air preaching in Belair Market, with larger crowds and more manifest results than we had in Georgetown.

During that summer, while reading of the physical manifestations attending the preaching of Benjamin Abbott—people falling under his preaching like men slain in battle—I became distressingly concerned on the subject. I said to myself, " Why is it that in all my ministry I have never yet succeeded in knocking the senses out of any poor sinner ? " I prayed to the Lord about it, asking not for fame or a show of power, but the highest measure of effectiveness possible for me in the salvation of sinners for his glory.

Pending that question, I was preaching one Sabbath morning in Monument-street Church on the parable of the barren fig-tree ; (I don't remember that I ever preached from it before or since.) Near the close of the discourse a man fell to the floor suddenly as if he had been shot. Immediately two or three men gathered him up and carried him out.

His wife followed, wringing her hands and crying, " O my poor husband is dead, and he is unprepared to meet his God ! "

The man, in a state of insensibility, was borne to a carriage and hauled home and laid on his bed. A doctor was at once called, who came in haste and examined his patient, and had a large mustard plaster laid over his breast and stomach, and set a couple of strong men to work in rubbing his extremities to promote circulation.

After about an hour the man woke up into a state of consciousness, and, taking hold of the mustard plaster, he said, " What is this?"

" That is a mustard plaster put on by the doctor. You've been very sick."

" Sick ! " he replied ; " nothing ails me but sin. Mustard wont take it out. Send for Mr. Taylor."

A messenger came in haste for me, and I went at once and found my man weeping on account of his sins. He was still in bed and the men were rubbing his feet. I instructed him and prayed for him, and in about an hour, as I continued to labor with him, he surrendered and received Jesus, and was grandly saved. He leaped out of bed and praised God, and " testified to all around what a dear Saviour he had found."

That afternoon, in my discourse in the market, I was illustrating the power of God to awaken and save sinners, and narrated the facts and incidents of the man who had been treated for the disease of sin in the soul by an application of mustard to his body, and added, " If the brother is present he had better come up on the butcher's block here, where the people can see him, and tell them what the Lord has done for him."

The crowd was great, and I knew not whether my man was present or not, but immediately he came to the front, and, mounting the block, testified distinctly to the facts in his case. He then stepped down and I went on with my discourse in application of the evidence adduced.

A grocer, a non-church goer, by the name of Shilling, was on a Sunday walk with his wife, and hearing the singing at the opening of our service, they came and stood in the street, outside the circle of the crowd, and heard the gospel proclamation. The arrows of truth pierced his conscience, and near the close of the discourse he left his wife standing in the street and pressed his way through, and, with loud weeping, kneeled down on the pavement and began to cry to God for mercy. A host of earnest workers gathered round him, and in the old-fashioned way in which I had always been accustomed to work, we instructed him, and sang and prayed and waited with him till he turned away from all his sins and self-dependence, and accepted Christ. He got a notification from the throne, through the unerring Spirit, of his acquittal, pardon and adoption, and was at once regenerated by the Spirit, and shouted praise to God, and testified there, in the open market, to the saving power of Jesus.

So that day I was furnished with an example of the two kinds of work, and I said to myself, " I will take stock of these two cases, and see which will yield the larger return for the glory of God."

The man who was stricken down and blistered with the mustard was a quiet, easy-going brother. I am not aware that he backslid. I don't think he did, but I never could hear of any good that he did in the Church, beyond a quiet example of " do-nothing religion."

My man Shilling hunted up his wife among the excited multitude, and, with streaming eyes and joyful lips, told her that he had got all his sins forgiven, and that the loving Saviour was waiting to save her.

They returned to their home, and he at once told the good news to his mother-in-law, and got the mother and daughter down on their knees, and prayed for them. In a few days they also received Jesus and were saved. Brother Shilling continued on that line of active work for God with great success.

Thirty-one years afterward I preached one night in Frederick City, Md., and at the close, a man came up and grasped my hand, saying, " This was the hand that led me to Jesus thirty-one years ago in Belair Market. God has kept me ever since. I shall be a star in your crown of rejoicing in heaven. My name is Shilling."

Well, from the time of his conversion to God I never asked the Lord to knock any poor sinner out of his senses under my preaching. I preferred that they should keep their senses all wide awake that I might reason with them intelligibly on " righteousness and temperance and judgment," and salvation in Jesus.

I have had the happiness of seeing many thousands of all complexions of men and women saved since then, but all of them, so far as I ever knew, had a keen consciousness of their utterly helpless and ruined condition, a clear perception of the documentary and verbal evidences, furnishing a basis for their faith, and intelligently accepted Jesus, and consciously received the Spirit's witness and regenerating work in their hearts.

In connection with this subject, we extract the following from the *India Methodist Watchman*.

If our work is to be one, as it should be, one spirit of self denial and self sacrifice must thrill in the veins of every missionary worker male or female in our work, native or English. No other course will preclude the continual absorption of all our money, or completely prevent the drying up of all the wells of real interest and sympathy, for the work among the heathen, on the part of our people. We must have pristine simplicity, devotion and power to win. And we shall never win by reason of any methods or means the Lord will not allow us to have. The conquest must be one in which the power that conquers idolatry and saves the heathen will be universally acknowledged to be of God. The opportunity will be forever precluded for men to say it was money or ability that did it. Again on this same line we do not need any such stately edifices for purposes of worship in native work as we are planting in our English work. Remembering our watchword *evangelize* we shall let our *evangelized* build such places as they are able and need for worship. The bazar, village trees, school houses, and private homes will afford all the church edifices we need. And following the apostolic precedent we must live as narrow a distance as possible from the people we seek to save in mode of home life and geographical position.

THE WITNESS OF THE SPIRIT.

" He shall testify of me" said Christ to his disciples concerning the Spirit of God. The Spirit of God does not come to us for the purpose of testifying to our goodness, but to glorify Christ. " He shall take of mine and show it unto you." When the love of God is shed abroad in our hearts by the Holy Spirit, there is in this an indirect evidence that we have that faith without which it is impossible to please God. Many, we believe, make a mistake just here, and suppose that they are spiritually all right because of this baptism of the Spirit. The Spirit of God reveals God's love to us ; but the communication of that love to us does not mean that we are perfect and complete in all the will of God. It means that we are united to Christ as the branch is united to the vine, and that as the branch must go on receiving sap from the vine that it may grow and bring forth more and more fruit, so the accepted believer must be drawing upon Christ for grace to add to his faith virtue, and to virtue patience, and to patience godliness &c. &c. &c. &c. " Being justified by faith, we have peace with God through our Lord Jesus Christ ;" a blessed state truly, but we may not stop there. We have access by faith into this grace wherein we stand, grace to bring forth the fruits of righteousness. See Romans XII where at the beginning we present our bodies a living sacrifice, that we may prove what is that good and acceptable and perfect will of God. Do we come that same instant to the full knowledge of that will ? Many particulars of that will are catalogued in the remainder of the chapter, and the Christian, conscious of the all-sufficient grace of Christ gives himself very heartily to the study of these particulars that he may reduce them to practice. He continues to have peace with God, and the love of God shed freshly abroad in his heart, if he gives himself heartily to the study of God's will, and the reduction of it to practice. It is one thing to come to the knowledge of the fact that we have all fullness in Christ, and realize our

union with Christ and our freedom from condemnation, and another thing to get all the will of God thoroughly accomplished in us and by us. Like Paul we must ever forget the things that are behind and press towards the mark for the prize of the high calling of God in Christ Jesus.

"This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast seen." Faith introduces us into the knowledge of Christ as our all-sufficient Saviour, and we thenceforward live by the faith of the Son of God, who is made known to us more and more by the Holy Spirit. It pleased God to reveal his Son in me, says Paul; thenceforward he lived by the faith of the Son of God. The evidence that the Spirit of God is with us is found in our increasing knowledge of God in Christ; not intellectual knowledge merely, but a knowledge that conforms us to him; and it is in looking unto Jesus that we may most confidently expect the operation of the Spirit of God. The Spirit witnesseth with our spirits, not to them but along with them, that we are the children of God; the powerful shedding abroad of God's love in the heart of the believer makes it evident to himself and others that he is a child of God. The Spirit of God is the spirit of truth; God's word is truth; and it is by means of the word that the Spirit witnesses.

REMINISCENCES. CXCII.

Extracts from Note-book kept in Bombay, in 1848.

Dec. 23. He shall convince the world of sin because they believe not on me.—He will produce in the world this conviction, that Jesus Christ ought to be believed in, and that they are sinful in not doing it. Of righteousness because I go to my Father. He will show the world that Christ is the true Saviour, by showing that He is risen from the dead. Of judgment, because the prince of this world is cast out. He will manifest to the world that He who is in Christians is mightier than he who is in the world. How will he do all this? It must be by the unequivocal manifestation of divine power in connection with the servants and word of God. The world has no such convictions now.—Yet the Holy Ghost abides with us forever. But like the Lord Jesus he can do no mighty works where unbelief predominates.

It is very certain that if I had never hearkened to any thing but the word of God, had known nothing of the church from the 1st to the present century, I would have no manner of doubt as to this matter. We read the Bible as it's interpreted by church history and by the present condition of the church; therefore there appears no discrepancy between the operation of the Spirit as described in the Bible and as pourtrayed in the history of the church. Let me read the Bible without reference to the opinion of any human being.

Song of Solomon Ch. 1. 9. "I have compared thee, On my love, to a company of horses in Pharaoh's chariot." The horses of Pharaoh have for their prerogative the conveying of Pharaoh; they draw the great king; whither they go, he goes; he goes not without them. So the church conveys Christ as he goes forth conquering and to conquer. She draws him; whither she goes, he goes; whither she comes not, he comes not. In the 3rd verse she says "draw me" we will run after thee." In the 9th verse he responds "thou shalt draw me." There is a mutual attraction. The commandments of the Saviour instruct the church whither she shall draw him; they are the reins in his hand and are a means of union. The figure is changed in Revelation to one riding on a white horse. It is the purity of the church that brings about the victories of Christ. If we continually remembered that where we are there is the chariot of the king, even the Lord of Hosts, we would not tremble before the sons of men; we would have faith to overcome the world. In connection with the above, consider what is written in 2 Kings 2. 12 "and Elisha saw it and cried, My father, my father, the chariot of Israel and the horsemen thereof." And the same is afterwards said concerning Elisha himself. These believers were the means of conveying the Lord of hosts from victory to victory. The chariot in which a king is seated is not merely a place where majesty and power are manifested, but where that power is exhibited against enemies. Christians then are the earthly hosts of the Lord of hosts. God is with them not merely to bless them, but to give them a world. See S. of S. Ch. 3. 9, 12 and 13th. verses. The believer is to Christ as spikenard, desirable for fragrance and Christ to the believer is as myrah. By figure after figure, the various perfections of Christ, these also of the believer, and the variety of relations in which they exist together are pourtrayed. A figure is a pregnant word, a word which saves many. It is truth condensed, which the mind must take and rarefy again to its due magnitude. The believer is as spikenard, this saves a thousand words and suggests a thousand thoughts. In the 10th and 11th verses the bride is comely with what Christ has bestowed upon her. He beautifies her that he may love her more.

The 2nd verse were better translated thus, "as the perfume of the ointments, so is the love of God," as the first to the senses, is the second to the soul. "Yea, it is as ointment poured forth" &c.

Dec. 24th. Song of songs, Ch. 3, 2. "I will rise now and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth; I sought him but I found him not. The watchman found me;—I said, saw ye him? It was but a little I passed from them, but I found him whom my soul loveth."—Christ is to be found in these streets and bazaars I am persuaded. I have been out every morning for a fortnight looking for him,—but I found him not. I mean those displays of his power which I seek. It is necessary to separate from her watchmen,—to strike out a new path unthought of by them.—May the last words quoted be fulfilled—may I find him soon. Then will the watchmen find him. —He comes to us first in our chambers,—then draws us into the streets and broad ways. For it is in the midst of men that the mutual love of Christ and the believer is best expressed.

25th. We are amazed at the dulness of comprehension displayed by the disciples when Christ spoke as he so often did of his coming crucifixion. These things were hid from them; and when we consider the explicitness of the Saviour's words, we are almost tempted to think that a divine power was exercised in blinding them for a season. But after all, we are perhaps the ones to be wondered at; for while living in a dispensation of the Spirit, we read for 17 centuries the numerous scriptures concerning the world's evangelization without understanding them in the least. Our eyes are only beginning to open to these truths and commandments. And the texts relating to the necessity of entire consecration, though to be found on every page of the Bible are yet hid from the eyes of the church generally. And so in regard to the privileges of believers. I myself have been reading and enjoying the Bible for several years, and yet there was an immense body of truth concerning the working of miracles entirely hid from my eyes until within a fortnight. This should teach me humility, and reverence for the Bible.

26th The doctrine of the resurrection of Christ is perhaps of greater importance than I have been in the habit of supposing. The Jews saw Christ crucified; and though they returned to the city beating their breasts, yet they repented not. It was when Christ had risen, and on the day of Pentecost gave evidence of his resurrection, that they were pricked in their hearts and cried out for salvation. We tell men now of the crucifixion of Christ, and perhaps they believe it; and they see nothing wonderful in the statement that men did these things unto him; they hear of his death very much as they would of that of a mere malefactor, or at the most of one unjustly executed; but if they can be shown that he rose from the dead, then the crucifiction assumes a vast importance. Every thing turns on this doctrine. This is the first great thing for the preacher to accomplish. He must give them evidence that he who was crucified, actually left the dead and ascended to heaven, and they will immediately be full of curiosity to know all about his life and death. How can we show the heathen that Christ is in heaven and on the throne? As the disciples did on Pentecost,—as Christ showed that God was his Father. "If I do not the works of my Father, believe me not." If we do not the works of Christ, how can they believe? Whether I ever have faith to glorify my Redeemer in this way or not, I have the most perfect conviction that the latter day glory is to be ushered in this way. For this conviction I thank God. The very painfulness of the remaining load of unbelief upon my soul is a proof that my faith has been much increased. I have become acquainted with an obligation that I was an entire stranger to, before.

NATIVE WORK,

In South India Conference.

(*Communicated.*)

It is matter for much thankfulness that there has been so much waking up to the real responsibility we are under to the heathen throughout our Conference this year. A number of native Sunday Schools never before in existence, have been organised and are in most successful operation. Vernacular services for servants are held in several of our churches as was not done previous to this year. Three or four day schools for native children are now in operation. The nucleus of two or three native churches has been formed, street preaching has been resuscitated in some places where it had been previously discontinued. Fully twenty men in the Conference are studying the vernacular of their locality, and with the exception of four or five, they have not so done hitherto, and some, five or six new workers, have entered upon purely native work. The advance in the right line has been most encouraging and manifest. But the *beginning* is hardly yet. We are doing less than the tithe of what it is our privilege to do in the immediate vicinity of our English speaking circuits.

This work must advance till scores of our lay members are at the head of little native Sunday Schools—and other scores are partners and co-laborers in street and home work among the natives—till all our people and preachers give as much money, attention, time and prayer to the native work as to the English. Will that day come? It ought to be now.

In ten years we have accumulated Rs. 300,000 of church property and this represents the accumulated beneficence of our people and friends above the demands made upon them for the support of their preachers. The record is a good one. On all this property there now remains about Rs. 40,000 debt, of which the Bombay and Madras Districts are in for about Rs. 12,000. We are pretty well provided for in Church edifices and we shall not want another like sum expended in like manner, in the future. And our people are in better position for beneficent work than when they began ten years ago. Any one acquainted with the providential origin and history of the work will not question that God means that we as Methodists and a Conference should be an evangeliz-

ing agency among the 200 millions of heathen, by whom we are surrounded. Yet when we count our stations and our preachers and our members we cannot but feel that we are a feeble folk—and do our best in utilizing our English speaking Church membership and their resources in any manner of native work. At all points of actual contact with the heathen, we still will find ourselves unable to reach the millions in the regions *beyond*. All contact with our English speaking work, by the ordinary means, we are now endeavoring to utilize as we ought to do.

We believe the Lord is leading us out to evangelize far and near We must surely do all possible for the heathen at our door, and we must make provision for regions beyond. How shall we do it? The Lord is pointing the way. He is calling men and women to go to these far off regions who ask no more than the interest and sympathy of their friends behind them. They are willing to go without purse or scrip, that is unsalaried, trusting God, and his people for their bread. The one great stump we have been falling over up to date, asking every candidate for native work, "How will you be supported?" the Lord is rooting up and we must move on in steps that indicate more faith in God and man. This much is clear, the good Lord is calling forth the laborers who are ready to go far away from our English appointments, to live among the natives very humbly, economically and preach the gospel, that an indigenous Christian Church may be planted here in the far away places as well. Our people are able to support them and thus plant missions in the interior of every great language district tapped by our work. Send pioneers on into these waste places and follow them with our prayers and practical sympathy and beneficence and along with this do all the native work possible in the vicinity of the English circuits. Such pioneer work must be *purely Evangelizing*. It will be far less expensive than work we can carry on at any English speaking center. A hut, plain clothes, plain food and a plain policy of operation, would not cost more than from half to one third what the same laborens would need to have in the English work. *Such pioneers are going forth.* If we rise not to our opportunity as we may, the Lord who wants to save the heathen will send them forth without us. This would be a shame to us to necessitate. What can we do? 1. Make careful selection of such men as God clearly calls, and commission them in the name of the Lord and in the name of the Conference to wisely selected fields. 2. Let every preacher in English work regard this pioneer work as one with his own, and, be leading the way, develop the most earnest interest in the labor of the advance workers, among all our English speaking people.

3. Throw open the door, for any of our people whom God may so induce by his Spirit, to give of their earthly means toward the support of this purely native work.

The number of such pioneers will not be many. Many are not wanted. Just a few pioneers, are all that should be sent forth, enough to open up a work on a line so humble that the natives converted to God can perpetuate it, under divine leadership. We dare not pen all the reasons that compel us to declare solemnly that we believe it to be our imperative duty to move forth in this *double line*. 1. Do all possible in adjacent neighborhoods through the means and personal agency of our English speaking membership, and 2, recognize, authorize and support, pion er work among the millions beyond all such reach.

No appropriations from home required, but a united faith *in* and sympathy *with* each other and with God in the salvation of the heathen.

A member of South India Conference.

In your last hours there will be no work that will yield you such high satisfaction as that which you do for God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

NOTICE.

To the Editor of the Bombay Guardian.

Dear Sir,—As, under existing circumstances, the Methodist Episcopal Church Services in Jubalpur are held in the station Theatre, which the worshipers have frequently to vacate in favour of Theatrical Companies, the Pastor, with the consent of the stewards of the church, has arranged to purchase a building in the station where he can hold his services unmolested. The amount required for the building is Rs. 4500. Of this sum he has in cash a little over Rs. 1500. He therefore proposes to borrow Rs. 3000, at 6 per cent. interest, under the following conditions. The house, which brings in a monthly rent of Rs. 60, will be given as security, and the monthly rent together with the collections made from time to time to swell the Church Building Fund, will be regularly paid until such time as the principal and interest are cleared. The building will not be used as a place of worship until it is freed from debt in the manner proposed. Christians willing to help the cause of God and desirous of furthering the work of the Methodist Church in Jubalpur by lending their money, will kindly communicate with the undersigned without delay.

W. Brown,
Pastor, M. E. Church,
Jubalpur.

Sir,—Any person having A Canerese-English Dictionary compiled by Mr. Sanderson (which sold for from Rs. 16 to 30) with which they want to part on any terms, are asked to drop a post card to Rev. D. O Ernsberger c/o Mrs. A. Walker, Chadarghat. The dictionary is now out of print and no new one has yet taken its place. Bro. Ernsberger now needs one. Any person wanting to or willing to part with one will confer a great favor on him by letting him know of it.

Bro. E. is preparing for his Canerese Mission in the Western Nizam's Dominions. Will some friend help him to the Dictionary?

C. B. Ward.
Telugu Mission.

Sept. 29/1882.

Dear Sir,—Your issue of Aug. 19, came to hand this morning and though at so great a distance I venture to write a few words in reply to the letter of T. E. F. M. in which he calls "Baptismal Regeneration an unscriptural doctrine;" and says "Regeneration and sanctification by the Holy Spirit are the grand leading fundamental doctrines of the Book of God. Not a text from Scripture can be adduced to sustain the position of the Baptismal —regeneration-preachers. There are thousands entrapped into fatal and dangerous errors and snares by the presentation of this fearfully erroneous and pernicious doctrine;" and more to like effect.

One familiar at all with the controversies of the day cannot but think the writer setting up unconsciously a man of straw for the sake of knocking it down. That in other words he is ignorant of the varied religious terminology in different sections of the Church or among different bodies of professing Christians. Against his first statement St. Paul for example speaks of certain converts as having been "*begotten by the word of truth*," and hence *the word* was the instrument of their *regeneration*. But T. E. F. M. is perhaps unaware that regeneration bears a twofold meaning viz. that of change of state and change of nature, and it is in the former sense that many use it in Baptism. The recipients of Baptism are visibly admitted into the New Covenant thereby and in this sense into a new state or relation, and this whether it be before or after conversion or—the renewing of the mind. But where some believe that the highest blessing of renewing grace is bestowed in Baptism, this is by no means associated with the ideas of the indefectibility of divine grace and of final perseverance which some attach to conversion or what they call *regeneration*. In the sense of a relative change, as well as where a real spiritual renewal is believed in, repentance, faith and holiness must follow and be maintained in order to prepare the soul for the "inheritance of the saints in light." In the sense of only a relative change, Clement, who lived nearly 17 centuries ago, speaks of Christ as having been regenerated i.e. baptized by John in the river Jordan." As Bp. Oxenden notes in his little Book on "*Baptism Simply Explained*," pp. 34, 35, notes. Nor if we regard Baptism as the initiatory rite of admission into all the privileges of the New Covenant, and it has ever been and is so regarded still by most Christians, is there anything "unscriptural" or "soul destroying" in such a view. Many seem to forget that the terminology of Holy Scripture is in full accord with this view or at least in no degree leads to soul destroying error. God complains by the Prophet Isai. "I have nourished and brought up children and they have rebelled against me," "rebellious children, a seed of evil doers, children that do always err," &c. &c., yet "children" still, children of the covenant, though not saving such—yea may even be more guilty than others who have never had like privileges, and over whom Divine compassion may have to exclaim as of old "O that thou hadst known" &c, "but now they are hid from thine eyes."

That "the highest degree of grace is not necessarily bestowed in baptism," the late Professor Mozley, (who erst defended the Bp. of Exeter in the Graham case), has shewn in his works on Baptism to be the doctrine of the Church of England,and of the primitive Church and that the language of the formularies is to be interpreted in a hypothetic or hopeful or charitable sense he clearly shews. Yet he by no means denies that the word "Regeneration" is also used in the sense of a change of state. This change of state others in other Christian bodies may not call regeneration, but is recognized by them nevertheless. "Go ye and make disciples of all nations baptizing them" &c. as certainly implies the need of baptism as of faith and of faith in order to baptism but faith alone makes not the disciples without baptism. The Rev. C. H. Spurgeon never admits converts to full membership in his Church or Tabernacle Congregation except by Baptism; till they have received this their state is one outside Church priviliages, and so among other nonconformist bodies. It would be less likely to cause confusion if the term regeneration were used only of the change of state of relation effected in baptism and the word conversion, or renewal of any subsequent change. Yet even in the word *conversion* there is the same confusion with some as I observe in your correspondent in the use of regeneration. One man believes that *conversion* only takes place once in the life of any true Christian, another that it takes place as often as he is brought back from wandering or backsliding, and none but the most ultra-predestinationist would think that because a sinner had been converted he would of necessity be finally saved. Faith in Christ and obedience to his word must evidence the Christian life and follow "Baptismal regeneration" as necessarily as they must follow *conversion*. This last change by the way some think necssary for constituting each and every true Christian. Others think with the late Dr. Binney that "the Child of godly parents ought never to need conversion." The grace of the new life he no doubt regarded as having been given as nodoubt it often is in very early infancy before it had time to wander in sin. I know not what ideas T. E. F. M. may connect with regeneration and whether he regards it as differing from conversion or repentance (*metanoia*) but it is certain many do and no more teach dangerous heresy from their standpoint of Holy Scripture

than he does. The post goes. I am pressed for time or would say more than this hurried scrawl, and remain yours faithfully.

W. B. KEER,
Curate in charge of Heywood.

SIR,—I cannot pretend to write you any thing of a letter to-day, but if it were but a line I cannot refrain from entering the very strongest protest against the unfair, unmanly, outrageous treatment which the members of the "Salvation Army" have met with at the hands of the authorities of Bombay.

Is Mr. Tucker, a gentleman of education and high standing, a gentleman who lately held the responsible position of Magistrate in Her Majesty's Civil Service in this country, a Christian Gentleman, and one who knows the country and the Natives well,—is such a leader as this, may I ask, with some two or three coworkers (one of them a lady !) likely to engage in any course of action (even if he had no respect to his own head) which would result in "blood shed"? We have heard of men who possibly might "Set the Thames on fire" and indeed possibly these might if let alone, have burned up the "Bunder," (for is there not a *Woman* among them !) but to indict them with di orderly conduct, or gravely to state that there was any danger of "blood shed," through them, is folly, and if there is one thing plain about the whole matter it is this, that the authorities at Bombay (if they had wished to do so) could not have more effectually prompted any evil disposed one to direct acts of violence, than by adopting the course which they have taken in the matter! If a *Badmash* knows that he is almost sure to get off with impunity for stealing my watch chain because of my indiscretion in exposing it, then my watch chain is no longer safe! But if he knows that although he *could*, yet he *must not*: then he will be as comfortable and as happy in the observance of the Motto "hands off" as I will be safe and secure in possession of that which is my own ! To say that because Hindoos and Musalmans if allowed certain liberties, might come to collision in Bombay, that it therefore follows that the singing of a hymn of praise to God, accompanying it on some musical instrument, all this while marching through the town, and then having arrived at a certain point addressing the people on the importance of preparing for another world than this—would produce bloodshed—is so *contrary* to the *experience* of those unbiased minds who know most of the country, as to make me more childish still than the author of such a statement, were I to waste my time in exposing it ! There is not a man of good feeling in India who ought not to lift up his voice in solemn protest against such monstrous injustice. Let the "Army" have all liberty of conscience, they compel no one to hear or follow them. If their work is of God it must go on, if of folly it will die a natural death. I only hope that while not offending against any legal observance, they may not for a moment be cowed by this contemptible opposition. I know nothing whatever of Mr. Tucker or any of his friends, but I in common with hundreds of sympathysers throughout India wish them Godspeed; and earnestly do I wish that with worthy John Bunyan of old, the "Army," sooner than give in, may lie in jail if need be until the "moss will have grown upon their eyebrows."

CHURCHMAN.

WHAT HAS HAPPENED TO THE BOMBAY POLICE?

SIR,—Referring to the disgraceful affair which took place on Sunday evening last at the Salvationists' Tent on the Esplanade, many people seem lost in wonder and amazement at the Police only arresting *three* persons, and one of these a boy and that in the very centre of Bombay where there must have been at *least* three or four European Policemen and any number of native Police close to the spot. We remember in 1866 when the house of a contractor in an isolated part of Bombay was attacked by a mob of Pathans, that *four* European Policemen assisted by a few of the native Police after a short scuffle, arrested twenty-nine of these Pathans, twelve of whom, after being well dressed down by the Police, were taken to the J. J. Hospital to be dressed by the doctors there. The remainder were taken before Mr. Showell the Magistrate and sentenced from six months' imprisonment to smaller terms for their riotous behaviour. The Police of course were rather roughly handled, but as a rule, from what I have seen of the Bombay European Police, they are good at "roughing it" and how it was possible that such a mob could clear off and *only three* arrested is a puzzle to me. It seems strange if the "Coon Saheb" or whatever else he is called was so smart as to be able to prognosticate a row at their first instance, that he was not *smart* enough on this occasion to arrest the ringleaders of the disgraceful row. It may be that the "Coon Saheb" is under the impression that Europeans go about with their eyes and ears shut, and have no idea as to how the wind blows.

Yours obediently,
OPINION.

4th October 1882.

SIR,—There is a great field before the local authorities for the exercise of their lawful powers without seeking to divert them to the oppression of Christianity. Are they afraid that the Revenue from Opium, Spirits, Tobacco, and prostitution will be blotted out from the Budget of Income if these earnest practical Gospel heralds be suffered to continue in their laudable efforts to lead souls to Jesus? All the greater necessity then for stricter vigilance and more active labour on the part of all to unitedly co-operate with God for the liberation of precious immortal souls from the cruel bondage and slavery of Satan. Permit me to enquire by what authority the laws of God are contravened by men,—how do they justify the setting aside the counsels of God to put forth their own,—how came they to question the unsearchable wisdom and almighty power of God as they glaringly do by the substitution of their foolishness and weakness. I witnessed yesterday forenoon (Sunday) the discharge of Government Stores from a steamer in the Prince's Dock. I observed that there were engaged for this labour, beside the Officers, Engineers, and Seamen of the Vessel,—a couple of Dock Officials, four soldiers, a Stevedore's foreman, and about 30 Natives,—stevedores' men. I enquired and learned that the labour of that day was forced upon them by the Government. —When to this is added that divine service was being held by the "Y. M. C. A." aboard of a Vessel lying close astern of that on which manual labour was being carried on in express contravention of the 4th Commandment, the recent action of Government in the matter of the Salvationists must be apparent to all lovers of truth and justice. That the 'S. A.' is of God is proved beyond cavil and the shadow of the possibility of doubt from their ultimate triumph over the mighty and fierce oppositions encountered at the hands of the Scribes and Pharisees of the age. Let us then be wise in heartily wishing them God speed.

Yours &c.,
J. H. ROBERTS.

(We published the first part of this letter some time ago, and are sorry that by an oversight the sequel has been omitted till now. *Ed. B. G.*)

SIR,—There may be various hindrances, I do not deny, but the larger part of those whom I have above referred to have told me that smoking was their great hindrance to serving God with all the heart: they have told me that they have felt the Holy Spirit convincing them that it was not right, and they have even given it up under these convictions, but alas, it has only been for a few days, the great adversary has whispered into their ear that it was all a delusion, and when questioned as to why they had taken to it again, they have given the Holy Spirit the lie, for they have denied that it was the Holy Spirit that had convinced them it was wrong.

I can safely say that I have not heard one of these give a bright experience a second time; and even in their brightest experience there has always been some "but," oh, it has been hard work for Pastor and class leader to bring such people along.

Now some may ask, does not smoking help one to meditate? I deny it. One may persuade himself that it does, as does a certain great preacher in London, (not a Methodist preacher,) whom I read an account of some time ago. He says that he glorified God by smoking, as it helped him to study God's word and to meditate on it. Oh, how disgusting this sounds: it seems to rob the Holy Spirit of all His glory, because he (the Holy Spirit) will not give His glory to another, and here is a man who would feign give part of the glory to his pipe or cigar, for teaching him God's truth. Can you imagine a preacher of the gospel sitting in his study with his Bible before him and his tobacco box or cigar case along side of it, and while he is studying he is puffing away clouds of smoke, and soon he becomes enveloped in tobacco smoke; but where is the great Teacher? He of whom it is said, "*He* shall teach you all things," is He there also? That certainly cannot be, because there He would not have all the glory as teacher. The Holy Spirit does not need the aid of tobacco to help Him to teach us.

Oh, how different is this teaching of the great preacher above mentioned, from that of Mr. Moody, who tells us to get into our closets and study our Bibles on our knees; he does not say that we are to be smoking at the same time.

But as I have said, it is a hindrance to many, (if not to all) from serving the Lord fully; therefore, for the sake of the weaker ones, let me ask, shall we not follow the example of Paul "if meat (or smoking) maketh my brother to offend, then I will not touch it," let us deny ourselves, for the sake of our brethren.

A brother once said at a meeting that the Holy Spirit had convinced him shortly after his conversion that it was not right for him to smoke, and he gave it up; but having heard a short time after that Bro. Thomas, his class leader, had taken to smoking again he therefore came to the conclusion, that if one like Bro. Thomas could take to it again, there certainly could not be any harm in it, and so this was the cause of his taking to it again.

Smokers, do you say you have seen the wrong of it, "but the habit has got such a hold of me that I cannot give it up?" Tell Jesus about it, give it up for Him, and He will remove all desire for it; "He is able to save to the uttermost;" for myself, I have not the slighest desire for it, in fact I hate it as I do all other sin.

With Christian love to all those who may be stumbling over the weed.

I am
Yours,
BRO. THOMAS.

DEAR SIR,—I had been revelling in the picture that fancy painted of my enthusiastic brother, the esteemed pastor of Vepery M. E. Church, writhing under the blow—the stab in the dark—that I had given him in my letter which appeared in your issue of the ult, and flattering myself that he would ever remain blissfully ignorant of the identity of "Itinerant" (for libellers always desire to remain undiscovered); when, lo! I received a letter breathing a hearty spirit of indignation and energetically demanding

a public retractation, explanation, or modification of my letter to the *Guardian*. By some occult process my E. B. had discovered the unfortunate "Itinerant," and lost no time in pitching into him in right fraternal fashion.

To satisfy my beloved E. B. I proceed to make the *amende honorable*. I hereby declare my entire willingness to be forgiven for having in any way or degree, consciously or unconsciously hurt the feelings of any body connected with the Missionary Association of Vepery M. E. Church; and I also hereby demand as my Christian right, the free, frank and full forgiveness of my esteemed E. B., the Missionary Association, the beautiful banner, and the talented artist.

I did not mean to put a ban upon all banners, or to banish them from the hands of Christian workers; nor did I refer to that particular banner in any spirit of idle banter. From my E. B's letter I gather that he and his worthy missionary-helpers will exercise that caution in using their banner for which I pleaded. From experience and observation I must say that I regard *caution* in the use of millinery for missionary or church purposes as something akin to *moderation* in the use of strong drink—it is a very elastic commodity.

Lest a destructive "but" should drop from my pen and spoil the foregoing, I will conclude by assuring my E. B. that he continues to have the unwavering affection and highest esteem of.

ITINERANT.

Sept. 28th 1882.

DEAR SIR,—Bro. Morton's grape and canister on the Bellary Church debt will not be yet forgotten by *Guardian* readers.—We are glad to state that the entire debt is buried. The last Rs. 500 assumed by a former pastor, has been recently provided for and will be paid in a few weeks. About three pastors who have had a pull at this Bellary debt, have learned enough to keep them from ever having a hand in making another.

Yours,
W.

NOTICES.

BAPTIST CHURCH (BELLASIS ROAD, BYCULLA). The Rev. Hormazdji Pestonji will D. V. preach to-morrow at 11 A. M. and 6 P. M.

Babu Ram Chunder Bose will lecture this evening at 8 o'clock at the Grant Road Church on Sin, and on Tuesday, same hour and place, on Salvation. On Thursday he will lecture at the General Assembly's Institution, Calbadevi, at 8 p. m. on "Rajah Ram Mohun Roy."

SERVICE OF SONG.

ELIJAH:—a Bible story with sacred song in the M. E. Church, Grant Road, on Monday 9th October, 8 p.m. (Local time). Admission free, but a collection will be made in aid of the Church funds.

Grant Road Church Debt.

Previously reported, Rs. 2,324-6. Received since last report, L. E. F. 5; E. M. 2; W. L. 2; R. S. 2; Mr. E. 2; J. A. N. 5 W. G. C. 5; H. H. F. 2; J. A. B. 50; Mrs. S. 10; Mr. C. 5; F. F. 10; J. W. 5; Mr. Mc. C. 10; G. B. 5.

Received for the Salvation Army Defence Fund from J. N. H. 5; H. B. 50; R. N. Y. 50; J. S. H. 5.

THE Sunday evening service at Grant Road Church now commences at 6 o'clock.

MR. Ramchandra Bose will D. V. preach in English in the Ambrolie Free Church, opposite the Girgaum Police Office, on Sunday morning at 7-30. All are cordially invited.

Epitome of News.

SATURDAY, SEPTEMBER 30.

—*Deccan Herald*: About 2,000 Bhattias arrived at Poona on Thursday by two special trains from Bombay to pay homage to the Deity in Vetal Peit. Their expenses have been paid by a rich Bhattia of Bombay, named Ruttonsee Poonsee.

—According to the information furnished by recent numbers of the *Ferhan*, the journal of Ispahan, civilization is making considerable progress in Persia. A large college, which was completed last year with Government aid, has now commenced its work in earnest amongst the upper classes of Persian youths, who will have the advantage of tuition at the hands of professors who, if not Europeans, have at least graduated at the principal seats of learning in Europe. Further signs of progress are to be found in the increased employment of Europeans in connexion with railways, telegraphs, &c., and in the recent decree for the assimilation of weights and measures throughout Persia.

—Bombay is to be further disembowelled to the tune of 10 lakhs: At the Town Council meeting yesterday it was resolved that sanction be given to the acceptance of Mr. J. T. Lindsley's tender for the construction of the following work in connection with the surface drainage works at a cost of Rs.9,22,695:—Three branch drains in Khetwady; intercepting drains from Gowalia Tank to Khamballa Hill; intercepting drain from Pydhownee to Bellasis Road; enlarging old open main drain; labour in diverting Tulsi Pipe Line; filling up Haines Road culvert; reservoir on Flats; new storm water entrances.

MONDAY, OCTOBER 2.

—It appears that great excitement prevails throughout Prussia on the subject of mixed marriages, and the Vatican has thought it prudent to make a slight concession by declaring that such marriages sanctioned only by Protestant ministers are no longer invalid, but simply not allowed.

—*Bombay Gazette*: The review has passed over not only without a hitch, but, apparently, with all the *èclat* that could have been desired to create a profound impression on the spectators for whose benefit it was more particularly intended. The review was witnessed by the Khedive and his Ministers, the members of the diplomatic body, and immense crowds of people. Nothing, in fact, seems to have been wanting to make the assemblage an imposing display of military strength, and to surround it with the dramatic effect for which the situation and the occasion were so admirably suited. This is the more gratifying to us in India because the troops who left these shores have had a full opportunity of exhibiting their splendid qualities. On Saturday they were, according to a London correspondent, the objects of especial admiration, more particularly the Beluchees and the 13th Lancers. We have already expressed the opinion that not the least important outcome of the Egyptian campaign will be the recognition by England of the immense reserve of military power she has in India. The utterances of London papers, and the popular enthusiasm which has been aroused by the achievements of the Indian Contingent, show that the discovery of the excellence of the troops has broken upon the English public mind an exceedingly pleasant surprise. We have in all probability heard the last of the iniquity of employing sepoys outside India; and it will, no doubt, be the task of some future statesman to devise a scheme of co-operation by which the military resources of the East and the West may be effectively employed for mutual advantage.

—His Highness the Thakore Sahib of Joonaghur, Nawab Mohobut Khanjee, died at Joonaghur on Friday last. He will be succeeded by his son, Bapoo Meea Saheb, who attained his majority some years ago.

TUESDAY, OCTOBER 3.

—We acknowledge with thanks receipt of the *Indian Railway Travellers' Guide* for October, published at the *Bombay Gazette* Office. Price 8 annas.

—*Times of India*: The members of the Salvation Army commenced services in their tent near the Crawford Market on Saturday evening, the attendance on that occasion being large and the proceedings orderly. On Sunday evening, whilst the principal members of the Army were engaged in conducting services in the Hindu Theatre, Grant Road, a Mahomedan *moulvie* took up his position near the tent and commenced preaching to a large assembly of Mahomedans who gathered to listen to him. At the conclusion of his discourse, the people, possibly inflamed by his arguments, commenced damaging the Salvation Army tent. Stones were thrown by the mob, who also damaged the canvas by tearing it to pieces wherever they could reach it. A number of the men also got inside the tent and commenced breaking a number of the chairs provided for use of the visitors to the Army's meetings. At the time the disturbance commenced there were only a few police sepoys about the spot, and they were either indisposed to stop the riotous proceedings or incapable of doing so. Information of the state of affairs was conveyed to the Fort Police station and Superintendent Killen proceeded immediately to the spot. With the assistance of the sepoys he put a stop to the damage which was being done by the mob, and arrested one man in the act of tearing the side of the tent. Stones continued to be thrown by the gathering, which is said to have numbered between two and three thousand people; but as time wore on the news of the disturbance had been expeditiously conveyed to the several police centres by means of the telephone, and additional police assistance being speedily forthcoming, the rioters gradually dispersed. Two Mahomedan lads who were detected throwing stones were arrested by the sepoys, but the principal offenders who committed the damage inside the tent escaped scot-free through the apathy of the native policemen whose conduct appears to have been anything but exemplary. At the hearing of the charge against the three prisoners at the Fort Police Court yesterday, three of the sepoys called to give evidence exhibited an unmistakable disinclination to state what they knew, and they had to be cross-examined with great minuteness by the magistrate before the facts of the case were brought out. Their statements were vague and unsatisfactory, and their answers were so irrelevant, that the magistrate had on several occasions to remonstrate with them. We understand that the sepoys most to blame in this respect will have to give an account of their conduct to the Police Commissioner. The service in the tent at eight o'clock on Sunday evening was very orderly, and beyond the broken chairs and the tattered remnants of the tent hangings, there was nothing to indicate that the tent had been the scene of considerable excitement two hours earlier. On this occasion, however, there was a large police force present, including a number of mounted men.

—The trials of the Salem rioters are being proceeded with very expeditiously. On Friday fourteen Hindus were sentenced by the Joint Magistrate (Mr. Moore) to three months' imprisonment, and forty more persons to one year's rigorous imprisonment. After the sentence had been pronounced there were loud cries from the people outside, and the police had some difficulty in dispersing the crowd. No less than 106 prisoners were remanded to jail for enquiry, and committal to Sessions, including Vijiaragava Chairy, the Vakil, who was arrested at Madras. Mr. Wigram has been appointed to sit at the special Sessions.

—"The sacred Books of the East." The *Athenæum* in its issue of the 9th inst. reviews Books VIII and XII of the above series. Of The Bhagavadgita, with the Sanatsugatiya and Anugita translated by Mr. Kashinath Trimbuck Telang of Bombay, the London journal says :-By sacred books we can only understand books which in some way show the thoughts of a people, which serve them as moral and religious guides, and which above all are the text-books of a certain sect or a larger part of the community with a definite name. All those books must therefore be excluded which, showing deep religious feeling, are of an eclectic character only. If this line is not drawn, we should soon see included in such a series, speaking of Indian literature, the poems of Canakya or Bhartrihari, in both of which there is certainly no lack of religious feeling. These remarks have been called forth by the contents of the eighth volume of the "Sacred Books." It contain the 'Bhagavadgita,' the 'Sanatsugatiya,' and the 'Anugita' (three extracts from the 'Mahabharata,' although this is not stated on the title-page), translated by Kashinath Trimback Telang. None of these extracts has any claim to be considered as sacred writing above the 'Mahabharata' or Valmiki's 'Ramayana.' We know very well that the 'Bhagavadgita' has been considered a sacred book; but it is not the text-book of any sect, and has been considered a sacred writing by virtue of its philosophical contents. In its present form it is a philosophical dialogue between Arjuna, the hero of the 'Mahabharata,' and Krishna, before the beginning of the great battle. It does not want much acumen to see that the dialogue is a compilation of different ages. The universal soul is repeatedly said to be the same as Vishnu the same as Krishna. The translation of the 'Bhagavadgita is certainly no advance on that given by Mr. J. C. Thomson in 1855. The other two extracts from the 'Mahabharata' require in this connexion no notice. They are philosophical treatises, but are considered as of no authority in India.

—Extract from the judgment of the Chief Justice of Madras in the case of Muthialu Chetti and others *vs.* Bapu Sailb.

If persons passing in procession attended by music pass a place in which others are assembled and engaged in public worship which the music would tend to disturb, it is the duty of the persons composing the procession to refrain from such disturbance; but assemblies for purposes of worship are held scarcely in any place at all hours, and generally at appointed hours, and therefore it is unnecessary that there should be a rule that persons should not at any time pass along a high road in the neighbourhood of a recognized place of worship if attended by music. If indeed the procession be of a religious character, the prohibition of it may be as real an interference with the free exercise of religion as in allowing it to proceed past an assembly engaged in worship attended with such circumstances as to disturb that worship; and if no religious procession is to be allowed to pass a recognised place of worship, whether persons are or are not at the time there assembled and engaged in religions worship, the members of a numerous sect might close every highway to the procession of a sect to which they are opposed by erecting in the neighbourhood of a each highway a place of worship.

—*Indian Baptist*; The work at Delhi is making satisfactory progress. The Lord's-day and week-day services are very well attended, and the interest shown generally—especially amongst the *busti* Chumars—is most encouraging.

On the 31st August nine native men were received into the church on an open profession of faith in the Lord Jesus. The baptismal service was conducted in a garden belonging to a native Pleader in practice in Delhi, and situated about a mile distant from Shahdera, a small town on the east bank of the Jumna. The pukka tank in the centre of the garden is admirably adapted for baptismal purposes.

The service commencing at 7 A. M. was conducted by the Rev. J Smith, and nine believers were baptized by the Rev. W. Carey. Eight of the candidates are converts from heathenism, while one is the son of a native Christian. All belong to Shahdera.

On Sunday, the 3rd September, another baptismal service was conducted by the Rev. J. Smith, at Pahargunge, a village lying about a mile to the South-west of Delhi city. On this occasion five believers (all natives) were baptised at the Baptist chapel in the presence of a very large number of spectators. Four of the candidates are from amongst the heathen.

All these men have been under instruction for a considerable period of time, and are believed to have undergone a change of heart. There are now several candidates for baptism whom we hope to receive as members of the Delhi church before the close of the year.

Wednesday, October 4.

—*Times of India*, Calcutta, 3d, tel : A meeting of dissenting ministers, Baboo Keshub Chunder Sen, the Brahmo Prophet, and a few other gentlemen, was held at the Union Congregational Chapel last night to arrange the preliminaries for calling at an early date a public meeting to protest against the action of the Bombay Government in limiting the rights and liberties of the people by the action taken in the arrest and prosecution of the members of the Salvation Army. An executive committee was appointed to give effect to this resolution. The meeting despatached a telegram of sympathy to "Major" Tucker.

—Same : A colony of Maratha Brahmans and other high castes at Combaconum have there relieved Government of the whole work of high school education and maintain three high schools on the aided system.

—The Radical clubs in England are rather alarmed at the proposed importation of Chinese labour.

—*Bombay Gazette* : It is sad to hear that coffee stands a fair chance of sharing with the potato and the grape the prospect of early extinction. What the phylloxera is to the vine and the Colorado beetle is to the potato, a certain miserable fungus is to the coffee-plant. The fungus in question in sheer wantonness gets on a leaf of a plant, spreads over all the leaves, kills them, and thus causes the plant to die. It goes on to the other plants in the plantations, kills them, and then visits all other plantations within reach. In this way it has spread dismay and ruin throughout most districts of the hill country of Ceylon. From Ceylon it took passage to the Feejee Islands, and was in a fair way to ruin the planters there too, when the local Government interfered, and buying up the affected plantations, destroyed all the plants by fire, and so checked the plague. The wicked fungus took ship to Java, and is doing great mischief to the plantations there.

—The *Indo-Prchash* on the Salvations Army : "We do not share in their religious persuasion, neither are we at all favourable to the cause of any missionary enterprise having for its sole avowed object the weaning of unsuspecting, ignorant people from the religion of their fathers to a religion which, by the confession of some of its own professors, is not altogether all that can be desired, nor have we any faith in, or apprehension for, the proselytizing efficacy of the Salvationists. We raise our voice in their behalf because we are persuaded that they have been treated with undue severity, and that the action of the police in this matter is a serious interference with the freedom of the subject. The right of using the public streets for processions, whether for religious or social purposes, is we think, a right belonging to every citizen, and any violation of it deserves to be well guarded against."

—*Madras Times*; Salem, 30: Mr. Melver was in the act of examining the first witness when the hooting and shouting of the mob was heard, and, within five minutes afterwards a crowd of Hindus, men and women, estimated to amount to between four or five thousand, took possession of the road situate between the two gates, at either end of the cutcherry, a distance of about three hundred yards. So great became the tumult that the Magistrate ceased his examination of the witness before the Court, while the police inspectors at the time in the cutcherry ran out to ascertain the cause of the gathering. It appeared that the prisoners who had just been convicted were being marched along to the Central Jail, but with such an immense mob it is certain that the sympathizers could not all have been relations, or even friends of the convicted parties. The police guard, representing about fifty muskets, stood their ground well, and though the process of driving the people before them was slow, they succeeded in clearing the roads and handing over in safety their prisoners to the jailor.

—*Same* : The late Rev. A. D. Rowe.—A correspondent writes :—This Missonary died, as has been noticed, at his residence, in Guntoor, on Saturday, the 16th of September, at the age of 34. Mr. Rowe was known in America as a man of spirit and enterprises. By correspondence, by photography, and by visit, he has done much to unite the far West with this part of the East, in interest and Christian work. In his own district he was known as a Missionary full of varied works. He was quick and energetic, and had splendid qualities. He was the author of "Every-day Life in India." Previous to the publication of his last work, Mr. Rowe had written two very neat little books, "Talks" on Indian things. They were more particularly intended for readers in the United States. In the distribution of Famine Funds, Mr. Rowe took a leading part in 1877-8. He was in the United States in 1880-1. Returning to India, with much hope and promise, in some insanitary village he got an attack of typhoid fever, and fell a victim to it.

—*Record* : Coventry has been this week the scene of rioting caused by the collection of what is called the "Vicar's Rate." The rate was imposed in Queen Mary's reign, and the vicars from that time to this have been dependent on it for their income. Its enforcement has always been a source of annoyance to both clergy and people. It is much to be regretted that circumstances should place the Church before the people in the unpopular position of tax-gatherer.

The Salvation Army is to open the Eagle and the Grecian Theatre on Thursday, the 21st inst., having renovated the whole of the premises. The Eagle, besides a considerable amount of cleansing and painting, has been fitted up as an hotel, with accommodation for some sixty guests. The Grecian Theatre stage and dressing-rooms have been transformed into two huge orchestra-like platforms, such as the Army uses in all buildings, to accommodate its vast array of speakers. The old theatre will accommodate 3,000 persons. The central square will be covered with canvas, and will afford a third meeting place for some 5,000 more. Accommodation is thus provided for nearly 10,000 persons.

The Salvation Army continues its operations in Norwich. A new element of interest and excitement was created last Saturday by the arrival of General Booth himself upon the

scene. On the day following an almost bewildering variety of services was inaugurated. It caused some considerable surprise that admission was by ticket. The General's address was clear, plain, epigrammatic, and dealt with facts rather than feelings. He traced the movement to its source, declared that its success transcended the experience of the Church for many centuries, and gave a *résumé* of results. He challenged critics to come and see for themselves. At the conclusion of his address a number of "soldiers" gave their "experience" in brief, amongst whom were many mere boys and girls. The meetings included a "holiness meeting," "an exhibition of trophies," and "a grand salvation demonstration," all of which were well attended. So far the Army has met with none of that kind of opposition with which it has had to contend in other localities.

Thursday, October 5.

—Before long the Salvation Army will havs a rival, the *World* says, in a Church Army, founded on the same principles as those so successfully inaugurated by General Booth, but free, as its promoters imagine, from any extravagances. Laymen have been holding such services at Bedminster, near Bristol and at St. Helen's Lancashire, with fair succes; but a Church Parochial Mission Society for the development of "aggressive mission work" has been formed, of which the two Archbishops, the Bishops of Lichfield, Rochester, Ripon, and Sodor snd Man are patrons; while the Ritualists are said to have a scheme for the same object ins preparation.

—An earthquake which occurred at Panama on September 7 is repoted to have caused great damage to many of the largest buildings of that city, including the cathedral. The loss is estimated at several hundred thousand dollars, and it is reported that several lives have been lost. "Shocks continue, and much alarm is felt. Many families are encamped in the open fields, fearing to remain in the town. The railway has suffered serious damage. The bridges have partially broken down, and the rails in many parts have been much twisted. The railway warehouses at Aspinwall are also a heap of ruins. The towns in the interior are reported to have suffered severely."

—Messrs. Rothshild presented our troops in Egypt with 12 tons of tobacco and 5,000 pipes. It was calculated that this would allow about a pound of tobacco to each man.

—*Overland Mail*: Among the deaths recorded this week are :—Sir George Grey; Major Gen. A. Bassano; Capt. W Forbes; Mr. C. G. Napier; Sir James Alderson; Lady Baxter; and Lady L. J. Ramsay.

—We acknowledge receipt of the G. I. P. R. Co's. *Monthly Guide* for October. Price one anna.

Friday, October 6.

—*Times of India*; Calcutta, 5: An advertisement is published, calling a public meeting for 5 o'clock on Saturday evening, to protest against the action of the Bombay Government in depriving the members of the Salvation Army of the common religious privileges which all other creeds and classes possess. Baboo Keshub Chunder Sen presides. Addresses will, it is said, be delivered by prominent men representing various classes of the community. The missionaries undoubtedly set this movement going, but now that they find strong native support they are wisely keeping in the background; and though they with their congregations will doubtless muster in force at the meeting, I believe no missonary will address it. Besides the president, Sourendra Nath Banerjea, an ex-Bengal Civilian, who is now spoken of by his admirers as the People's Tribune; Lall Mohun Ghose, a barrister who was deputed as the delegate of the Indian Association to England, and who made a speech at Willis's Rooms under the presidency of Mr. Bright; and Protab Chunder Moozamdar, who will probably succeed Keshub at his death as leader of the Brahmoes, are to be amongst the speakers. The Commissioner of Police has refused to lend the Town Hall on the ground that the meeting is called to reflect on the Bombay Government. A. meeting of natives is to be held at the Albert Hall and another at Dr. Thoburn's chapel this evening to discuss this refusal and to decide on a place of meeting.

Thursday Evening. Either on the advice of the Town Council or under instructions from the Lieutenant-Governor the Commissioner of Police has withdrawn his refusal of the Town Hall for the public meeting on Saturday. The meeting will consequently be held there.

—Mr. Elphinstone acts as Commissioner for the Southern Division of the Bombay Presidency during the absence of Mr. Crawford on special duty.

—Deaths last week, 446.

—*Bombay Gazette*: The embarkation of two regiments of native infantry which was to have taken place yesterday at Suez, is evidently the beginning of the end of the short and glorious Indian expedition to Egypt, General Macpherson and his staff will follow in a week, so that the Contingent will have returned to India before the end of the month. Whether a regiment or two of cavalry will remain behind as part of the force of 12,000 men which is to garrison the country is as yet doubtful; but the division as a whole returns at once.

—Same: The stir created among the Musulmans by the advent of the Salvation Army has been much greater than was anticipated by anyone. The Moulves in Bombay show great activity in preaching and exhorting, and holy men are continully arriving from other parts of India to see that Sheitan secures no unfair advantage. Amost others, a Moulvie from Calcutta is busily engaged in the controversial Crescentade, and he is working miracles in such numbers that hundreds upon hundreds flock to his ministrations. The Nul Bazaar is the favourite scene of his efforts. He breathes a holy word upon a little water, and then the fluid cures blindness and lameness and all other ailments in a fashion that leaves Holloway's Ointment nowhere.

Selections.

A CHURCHWOMAN'S THANKSGIVING FOR "HOLY LIVING."

I am constrained to express my feelings of thankfulness consequent on the perusal of the little handbook entitled "Holy Living," as from it I gather that entire sanctification *is* attainable in this life, under all its conditions, and practicable to each individual, no matter how low or mean the sphere of work may be to which it has pleased God to call him or her.

It is no wonder that The Salvation Army express their happiness too loudly for refinement on freshly discovering the same.

Somewhat puzzled on returning from a Holiness Meeting, with renewed energy and a prayer for light, I turn over my Bible, and there, as if for the first time, I find, 'Sin shall not have dominion over you;" and a little farther on, "Having yielded ourselves servants of God we are free from sin"—Rom. vi. 13. Again, the teaching of this doctrine is most plain in 1 St. Peter i. 5th verse.

To *realise* that God "is able to keep us from falling" when we start with prayer for our day's journey, would cheer many a desponding heart and brace it up to resist temptation; and again, to discover in God's word that in *this* life we really can be free from sin if only we will accept the conditions stated by St. Paul in the 7th and 8th chapter of Romans. Such reflections must add vigour to our lives, making them bright and joyous, where hitherto we have been dwelling too gloomily on the thought of constant failure under temptation, because of our sinful nature continuing ever predominent.

This small hand-book to me seems invaluable, so simply and briefly it explains what must otherwise have continued to perplex many too fully occupied in life's practical duties to admit of the study of more ponderous volumes.

One is wearied out with the Pharisaical pride and its attendant strains in that narrowing system so *very* far removed from the religion and humility of our Lord, and one turns away disgusted to witness its paltry efforts to crush and denounce as "spurious and dangerous" all efforts to rescue sinners that are not stamped with its own petty seal of approval. My daily prayer is that the dear Salvation Army and its leaders may *continue* faithful to their present professions, and be consequently undaunted by all the calumnious attacks of its many enemies.

Having been for many years a regular weekly or fortnightly Communicant, as well as a daily frequenter of morning Church services, I claim the right to sign myself

A Churchwoman.

GLEAM ACROSS THE WAVE.

The Rev. Spencer Compton, the earnest evangelical minister in Boulogne, France, relates the following incident:

"During a voyage to India I sat one dark evening in my cabin, feeling throughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp I held it near the top of my cabin and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In a half minute's time I heard the joyful cry, 'It's all right; he's safe,' upon which I put my lamp in its place.

"The next day, however I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

Christian worker, never despond, or think there is nothing for you to do even in the dark and weary days. Looking unto Jesus, lift up your light; let it so shine that men may see; and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have unawares saved some soul from death.—*Christian Herald.*

Miscellany.

—Emanuel Rouge, than whom perhaps there is no better authority, says in regard to the early religion of Egypt: "The first characteristic of the religion is the unity of God most energetically expressed: God, one, sole and only; no others with Him. The clearest, the simplest, the most precise conception." When the question is asked, How can this be reconciled to the evident polytheism everywhere abounding? M. Rouge suggests that the Egyptian religion comprised a quantity of local worships and that when the founder of Egyptian monarchy brought many separate tribes under one grand government, each

would retain its own name of the God it worshipped and thus would arise what would appear to be an Egyptian Pantheon, and which in later times was truly such. Hence the term Henotheism has been suggested by Max Muller to express the feeling of the ancient Egyptian faith *i. e.*, "Each God is to the mind of the suppliant as good as all the gods," or in other words, each at that moment is the one supreme and all-powerful. The evolution theory of religion has received a most severe rebuke from the study of Egyptian monuments. Certain it is that the purest monotheism is found with the very earliest records and monuments, and that the tendency of the religion has been from this to polytheism and materialism: and it is in these forms that the Egyptian religion excited the disgust of the early Christian Fathers.

—The *Interior* speaking of the means employed in temperance work in Chicago says:

"A weapon that has been employed, with some success, in one locality at least, is an appeal to the thrift of the Germans. A German does not like to pay doctor's bills and yet it is easily shown that the saloon-keeper charges him a larger profit on his beer than the apothecary charges on his medicine. The profit on a glass of beer is four hundred per cent. A circular which we had printed in English and German for a local fight, pictured the German farmer and laborer and artisan, enduring the heat of summer and the cold of winter, and giving honest muscular toil all day, and a rural neighborhood of such working men supporting several fat, lazy, brainless loafers, who sat by their stoves in winter and in their shady gardens in summer, each of them making more money on the sale of thirty or forty glasses of beer than the best paid laborer could make in a day, or the best paid farm hand could make in two days. The farmers and workingmen were asked why they were willing to be the slaves, and make their wives the slaves of such contemptible swindlers. It was also shown them by the testimony of the neighbors—most of them already knowing it from experience—that they could not send a boy or a hired man off to the market with a load of hay without having them swindled out of a part of their money on their way home by those same fat spiders. It wss also shown to them that the men who gave them employment and paid them good wages were the enemies of the saloons, while the saloons employed nobody but robbed them of the money which the temperance men paid them. They were asked to stand by their friends and against their enemies. That statement of plain facts which was put into the hands of every man and woman in the town in their own tongues, was exceedingly effective. That is one way to open a local battle by a preliminary general bombardment. A 'temperance meeting' would have had no such effect, though in some place it might have been useful."

TELEGRAPHIC NEWS.

London, September 28th: Evening—At the railway station at Cairo this afternoon an ammunition train exploded spontaneously during the officers' races. The explosion was due to the intense heat. The station is now in flames. Arabs and Europeans are flying for safety. Thirty lives have been lost.

Constantinople, 28th: The Porte has presented a note to Earl Dufferin thanking England for restoring order in Egypt, and expressing a hope that a close friendship will continue to exist between Turkey and Great Britain.

Vienna, 29th: Rioting against the Jews has taken place at Pressburg. Martial law has been proclaimed.

London, 29th: Morning—The explosion at Cairo yesterday killed three men belonging to the 60th Regiment. It also distroyed Commissariat and Ordance stores of the estimated value of £100,000. Sir Garnet Wolseley has recovered from his indisposition, and will remain in Egypt at least a fortnight longer, until the court-martial on the rebels, and the arrangements respecting the withdrawal of the troops and the organization of the army, are all settled.—The *Times* in a leading article to-day recommends that the force remaining in Egypt shall consist partly of Indian troops.

30th: Morning—The official accounts of the explosion at Cairo attribute the disaster to the accidental bursting of a shell caused by the concussion of some trucks whilst shunting.—Ten days' rations and one hundred trucks of military stores have been burnt. Five men were killed and twenty wounded.—The *Times* publishes a paragraph in to-day's issue stating that Admiral Sir Beauchamp Seymour is disinclined to accept the peerage that has been offered to him.—The *Times* in a leading article this morning announces that it has been decided to retain 12 000 British troops in Egypt.

October 1st: The grand review at Cairo yesterday was a great success. The troops took two hours defiling past. The natives were much impressed with the sight.—The Indian troops will leave Egypt immediately.—The guards will leave on the 30th October.—Eight Arabs have been arrested for extending the fire caused by the late explosion at the Cairo station.

2nd: Morning—It has been decided to grant a medal for the Egyptian Campaign.—A certain number of native commissioned and non commissioned officers from the Indian forces engaged in Egypt are to come to England to receive the medal from the hands of the Queen.—General Sir John Adye returns to England to advise the Government respecting the details of the temporary British occupation of Egypt.—Baker Pasha has arrived at Cairo.—The number of troops received on Saturday at Cairo was 18,000.

3rd: Morning. Latest advices from Egypt state that Sir Garnet Wolseley is expected to leave for England on October the 20.—Action is to be taken immediately with respect to the scheme for the reorganization of the Egyptian Army.—The Duke of Cannaught reviewed yesterpay the Indian troops at the Abassieh Barracks. His Royal Highness expressed great satisfaction at the men's appearance.—Refugees are returning to Egypt wholesale.

4th: Morning—The Indian troops previous to their departure from Cairo were reviewed by Sir Garnet Wolseley.—The following are the regiments which it has been decided are to remain in Egypt:—The 18th, the 35th, 38th, 42nd, 46th, 49th, half of the 50th, the 53rd, the first battalion of the 60th, the 74th, 75th, and 79th regiments, besides the 7th Dragoon Guards and the 19th Hussars. The remainder of the troops will return home before the end of this month.—Baker Pasha recommends that the new Egyptian army be composed of foreign Mahomedans, the gendarmerie of Albanians, and the police of local natives.—Small-pox, which has been prevalent at the Cape, is now on the decrease.

Constantinople 4th: A number of Armenian porters, returning from Egypt, having been arrested by the order of the Porte, were released after the Earl of Dufferin threatened the rupture of diplomatic relations.—The Sultan is pressing the Earl of Dufferin for a reply to his enquiry as to the withdrawal of the British troops from Egypt, as otherwise his Majesty will appeal to the Powers.

London 5th: Morning—The 20th and 29th Bengal Infantry will embark on board the Serapis at Suez to-day for India.—General Macpherson and this staff will embark on the 14th inst.—The embarkation of the British troops for home commences to-day, and will go on continuously until completed.—The British troops at Cairo will parade to day for the purpose of saluting the "Holy Carpet," previous to its leaving for Mecca.—General the Hon. J. C. Dormer has replaced Sir John Adye as Chief of the Staff during the absence of the latter in England.—The *Times* publishes a telegram to-day from Egypt, stating that documentary proofs exist of Araby's complicity in the massacres at Alexandria.—At a Conservative meeting held yesterday at Glassgow, Sir Stafford Northcote made a speech in which he said that the war in Egypt was unnecessary and, therefore, unjustifiable, and was due to Mr. Gladstode's dwadling policy at the outset of the Egyptian difficulty. He admitted that the success which had attended our arms had placed the Liberal Government on the top wave of popularity, but he anticipated that a great reaction would set in when their policy came to be discussed.—The *Standard* publishes a telegram from Vienna stating that the British Government has promised the Khedive to permit recruiting in India for the Egyptian Gendarmerie, provided it be officered by British officers.—Mr. Wahab, who accompanied Mr. Colquhoun in his travels from China to Burmah, died at Suez yesterday on his way home.

PASSENGERS SAILED.

Per P and O Str *Thibet*, 29, additional:

For London—Mr T L Walker, Mr G Bladen, Mr and Mrs Das, and Mr Minors.
For Brindisi—Mr T Brown.

Per Str *Speke Hall*, 3:

For Liverpool—Mrs Ramsay and infant, Mrs Giffard, Lieut H C Gallway, Mr H Allen, Mr N E Jennings, Capt and Mrs E Quinn, Mrs Callander and three children, Mr P G Brackenbury, Dr Wilkins, Capt M C O'Connel, and Mr J A McCoy.

Per P and O Str *Venetia*, 6:

For London—Mr W Chandley, Mr J Jennings, Mr J Andrews, Mr Redwood, Major H Pipon, Capt Gordon Cumming, and Lieut W H Burn.
For Brindisi—Mr J H Merriman.
For Venice—Mr and Mrs J Pollen, and Mr F A Spencer.

PASSENGERS ARRIVED.

Per P. & O. Str *Lombardy*, 4:

From London—Miss E Tyler, Mr and Mrs Ritchie, 2 children and 2 infants, Mr J D Howard, Mr and Mrs Green and infant, Mrs Watson, infant, daughter, and son. Mr and Mrs F B Taylor, Mr and Mrs Bagshawe, Miss Ottaway, Mrs Webber, Miss Johnstone, Mr W Barnes, Mrs Nicholson, Colonel W Macdonald, Misses Blewitt (2), Major A J D Hawes, Mr James Walker, Mr D Campbell, Mr and Mrs Abbott, and infants, Miss Poole, Mrs Milton, Miss Lewis, Mr Thos Carter, Mr J H Wilson, and Jookdeen Sho Sing.

From Brindisi—Mr Cook, Mr C M Smith, Colonel and Mrs Sim, Rev J D Cassels, Lieutenant A Pringle, Mr W R Parry, Mr F Goorich, Mr F A Larmour, Major W F Sandwith, Colonel Maunsell, Colonel H P Hawke, Mr Pendlebury, Mr G R Watts, Mr Jas Peake, Mr M C Leckie, Captain Sutherland, Major Palmer, Mr Baines, and Mr Sewell and 2 sons.

From Venice—Mr and Mrs Pelti and infant, Mr Goldstein, Mr J D Methuen, Major and Mrs Noble and infant, Mr F Goodwin, Mr Cruddas, and Major Pedder.

From Ismailia—Mr F Harris.
From Suez—Mr Gawthorne.
From Aden—Sergeant and Mrs W Bailey and infant.

Domestic Occurrence.

BIRTH.

THOMAS—At Lall Bagh, Nagpore, C P on Monday the 18th ult., the wife of Arthur H Thomas, Nagpore and Chuttisgurh State Railway Examiner's Office, of a son.

MARRIAGE.

MAYHEW—GILDER—SEPT. 30th, at St. Andrew's Church, by the Rev. Thomas H. Grieg, William Garrod Mayhew, to Sarah Anne Gilder, eldest daughter of the Rev. Charles Gilder.

DEATH.

DE GA—Oct. 2nd, at Girgaum, Mrs. C. L. de Faria de Gà, relict of the late Joseph Maria de Gá, Esq., and daughter of the late Sir Roger de Faria.

Subscriptions received from 30th September to 7th October 1882.

Peter Geering, 20th January 1884, Rs. 10; Dr. J. H. Condon, 13th August 1882, Rs. 14; Henry Bailey, 8th November 1882, Rs. 7-10; Mr. Sutton, 1st August 1883, Rs. 6.

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Chowkooree Mixture	23	8	
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To the traveller tnd tourist it is invaluable as a protective against miasma to which they are frequently exposed, and is one of the most invigorating and agreeable remedies against fatigue and cold. Ladies will find the greatest benefit from its use in all the disturbances to which the system is liable; it is of inestimable service as a restorative when the vital powers are more or less prostrate. In the nursery it will also be found of especial service for all the slight stomach complaints to which children are liable. *The dose should vary with the age of child from 5 to 15 drops in water, and no ill results need be feared from the ossasional use of this remedy.*

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Applied to the temples or behind the ears it relieves acute head-ache, and if slightly diluted with water it forms an excellent lotion for inflammation on the eyes or eye lids, in the proportion of a tea-spoonful to half a pint of water; tooth-ache will at once be assuaged by a few drops on a piece of cotton placed in the hollow of the tooth, and may be applied externally with a well moistened handkerchief, if the face is swollen. Wounds also heal readily, and generally without a scar, if it is applied to them with a proper lint dressing, and kept moist.

Mr. Wilderich Lang, son of the late Dr. Lang, (the original proprietor) is now the sole manufacturer of the Essential Spirit of Melissus; to ensure its genuineness purchasers are particularly requested to notice that each bottle bears his seal by signature, by that in India this medicine is only to be had from the above-named general and sole Agents and from the authorized Sub-Agents appointed by them.

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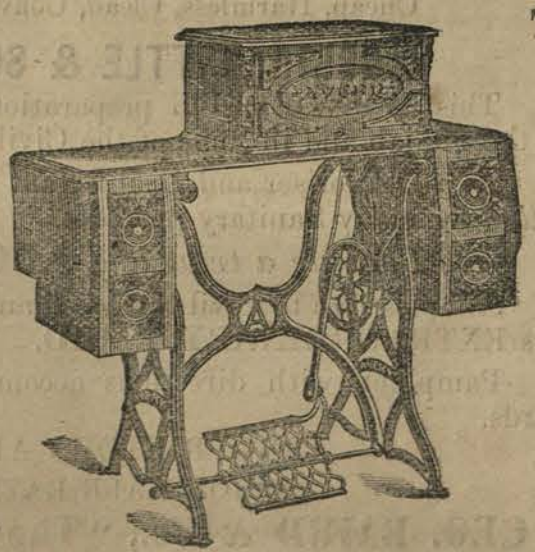

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